THE.

VVorldlings,

Downefall.

By *Samuell Hieron.*

Pſal. 37. 38.

The Tranſgreſſors ſhall be deſtroyed to gither, and the end of the wicked ſhall be cut off.

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TO THE CHRISTIAN READER

Haritable Reader, that good Treatiſes and godly Sermons ſhould be put in print, it is a thing (as comfortable experience hath taught vs) very benefitiall vnto the Church of God. But yet that euery mans raw and vndigeſted meditations ſhould by & by be publiſhed, it is neither for the credit of the Author, nor the behoofe of the Reader: For this cauſe I would in no cauſe haue aduentured the putting foorth of this ſodenly performed excerciſe, but that my hope is, that thy charitie will couer all thoſe blemiſhes, which may be in it, when thou ſhalt truely vnderſtand how I am in a manner enforced thereunto Know this therefore, vpon a Saboth day at after noone, the firſt of this Iune, I was requeſted to preach vpon the tueſday following, at the buriall of a deceaſed

Neighbour. To this motion I yeelded presently, not for filthy lucre, but of a ready mind, (*1. Peter. 5. 2.*) *as I haue learned of the Apostle, When the day came, I made good my promise, and preached the Sermon which followeth. The Sermon being ended, and I passing home to mine owne house, I was soddainly assaulted in the churchyard by one woman, then by an other, both sisters, and daughters to him that was dead. Iudge thou (good Reader) how ill this became their sexe, they being women; and how it as badly fitted with the time, it being the day of mourning. By them I was openly, & in the hearing of many, with great vehemencie accused & challenged as an vncharitable wronger and defamer of the dead; with many additions, which so distempored a passion could inuent, the same day at dinner, I was reuilled at exceedingly: disgracefull and bitter speeches against me were made, as it were a complaint to euery seuerall seruice. Since that time, I haue dayly tasted of the* strife of tongues, *as* Dauid *calleth it.* (*Psal. 31. 20.*) *In Markets, Innes, Ordinaries, it hath beene reported, that I should speake it*

in publique in my Sermon, that the dead man was damned, and all his posteritie. I *haue bin censured to haue no learning, to haue spoken onely by the direction & instigation of others: with a number like* rascall reproches, *as a Learned man well calleth them. Adde hereto that* I *haue bin threatned to haue the reward that* Pashur *in his bountie bestowed vpon* Ieremy: (*Iere. 20. 2.*) Zedekijah *vpon* Michaiah, (*1. King. 22. 24*) *the* Iewes *vpon* Sosthenes. (*Act. 18. 17.*) *Now then speake in thy conscience* (I *pray thee*) *whosoeuer thou art, that shalt haue the sight of this Sermon, whether* I *am not vrged to cleere my selfe by this so honest a course, of subiecting this my so much censured Sermon to the common view of all men. Ought* I *not to tender my good name?* A good name beeing (*as* Salomon *saith*) better then a good oyntment: (*Eccl. 7. 3.*) *doth it not become me to maintaine the credit of my ministerie, it being my onely* ioy and glorie *in this world?* (*1. Thes. 2. 20.*) *is it not my dutie to endeuour, that those* which withstand, may be ashamed, when they haue nothing to speake euill of? (*Tit. 2. 8*)

can it be safe for me, not to seeke the satisfiing of those that are well disposed, and may by this take offence, there lying so heauy a woe vpon him that offendeth the little ones? (*Mat. 18. 6.*) *thou hast heere therefore* (*gentle Reader*) *my whol sermon faythfully related, without adding or altering any thing: Wherein, as I know thou shalt finde no one clause sauoring of vncharitablenes, or seeming to tend to the disgracing of any in perticuler; so I doe protest before the Lord, that my sole intent, both in my priuate meditations, & in the publique deliuerie thereof, was the gloay of God in the instruction & edification of the hearers, this that God knoweth, who* only knoweth the hearts of all the children of men (*1. King. 8. 19.*) *Thus much I know will satisfie any man, whom loue hath taught not to* thinke euill. (*1. Cor. 13. 5*) *As for those which are otherwise minded, I will be bould to say with the Apostle,* I passe very little to be iudged of them: he that iudgeth me is the lord. (*1. Cor 4. 3.*) *And I would aduise them also with the same* Paule, *to* iudge nothing before the time, vntill the Lord come, who will lighten

ten thinges that are hid in darkenes, and make the counſels of the harts manifeſt: & then ſhall euery one haue praiſe of God. (*Verſe, 5.*) *As touching the imputation of want of Learning; I haue learned to make it my profeſſion, to* know nothing ſaue Ieſus Chriſt, and him crucified. (*1. Cor. 2 2*) *and for that which the fooliſh world counteth Learning, and for the want whereof it calleth* Preaching fooliſhnes: (*1. Cor. 1.21.*) *namely,* excellencie of words, and the inticing ſpeach of mans wiſedome, (*1. Cor. 2. 1. 4.*) *I haue been taught by the beſt inſtructer, to caſt it from me as a cloake of ſhame; and to affect only the* plaine euidence of the ſpirit. (*1. Cor. 2. 4.*) *I know well, humane Learning may haue a place in Diuinitie, but yet it muſt firſt be ſerued, as the Lord appoynted the ſtrange Woman taken in Warr to be dealt with, before an* Iſraelite *might marry with her:* Her head muſt firſt be ſhaued, her nayles pared, her garment ſhe was taken in put off, and a moneth giuen her to bewayl her father and mother: (*Deut. 21. 12.*) *So humane Learning muſt be refined & purged,*

before it be held as legitimate, and coupled with Diuinitie. But I haue almoſt forgotten that I am in a preface, and muſt therefore be ſhort. I returne therefore to thee (Chriſtian Reader) wiſhing to thee both Charitie, that thou mayſt well conſtrue euery thing; and ſpirituall wiſedome, that thou mayſt make a good vſe of the doctrine of this place of Scripture, for thy comfort. Only this I intreat thee, if it be thy lot to light into the company of thoſe, and to heare their vnchriſtian ſpeaches, who being preſent at this Sermon, thought it to be ment only of them and theirs: make thou this vſe of it, to obſerue the mightie and ſearching power of Gods word: and how well it may be compared vnto a great ſhot, which comming ouer a Shippe in which are many men, and no one of them in ſpeciall aymed at by the Gunner, yet euery mans conceipt is, that it came by his eare, and went ouer his ſhoulder: So is the word well applyed; though the Preacher intend it to none in particular more then to another, yet euery guilty Conſcience ſayth, it was hee that was aymed at. And ſo I commit my ſelfe to thy good prayers, and thee to

God

TO THE READER.

God, and to the word of his grace, which is able to build thee further, and to giue thee an inheritaunce among all them that are sanctified. (*Act.* 20. 32.) *Farewell.*

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Thine in the Lord,

Sam. Hieron.

The VVorldlings Downefall, a Funerall *Sermon.*

Pſal. 49.12. But Man ſhall not continue in Honor, he is like the beaſtes that die.

I Know not whereto better to compare this Text, then to the writing vpon the wall in the midſt of the King of *Babel* his royall Feaſt. (*Dan.*5.) when the King was in the height of his banquet, drinking wine (as the Text ſpeaketh) before a thouſand; ſodainely he ſaw the fingers of a mans hand wryting oueragainſt the Candleſticke vpon the playſter of the wall: It cooled him preſently, his countinance changed, his thought troubled him, the ioynts of his loynes were looſed, and his knees ſmote one againſt the other. Of the ſame nature is this Text. It ſeemeth to me to be as it were a Counter-

buffe

buffe or croſſe-blow to all the plots and endeuours of carnal and worldly-wiſe men, for the ſetling of their outward eſtate heere in this life. In the *6.* and. 11. verſes of this Pſalme, we ſee them in their prime, beſtirring themſelues exceedingly, truſting in their goodes, boaſting themſelues in the multitude of their riches, pulling downe their Barnes and making them greater, (*Luk.* 12. 18.) imagining that their habitation ſhall continue euer, & calling their lands by their names; that they may preſerue their memorie from obliuion. But now marke the writing vpon the wall: *Yet Man ſhall not continue in honor, he is like the beaſtes that die.* This is a ſodaine qualme ouer the ſtomacke, as the ſentence of death, as an vnexpected guſt amidſt a great calme and it doth vtterly diſtaſt al the former ſuppoſed felicitie. Thus much briefely to giue a generall inſight into this place of Scripture.

For order in handling it, take it thus: Heere is a twofolde thwarting or croſſing of the purpoſes of the vngodly Worldling.

The

The firſt is this: He ſhall not be that which he euer wiſhed to be; *Hee ſhall not continue in honour.* The other is this: he ſhall be that which he neuer deſired to be; *Hee ſhall be like the beaſtes that die,* Hee ſhall miſſe of that which he ſought for; and he ſhall haue that which he looked not for. Of theſe two ſeuerally.

Man ſhall not continue in honor. There is no word in this clauſe very ambiguous. It may happely be demaunded whether the word (*Man*) is of ſo large an extent as that thereby is ment euery particular man? whereto is anſwered, that the word muſt be reſtrayned onely to ſuch a man, as in this Pſalme is deſcribed; that truſtes in his goodes, and boaſtes in the multitude of his riches, and imagineth his habitation ſhall continue euer. The word in the Hebrew is *Adam*; (*Gen.* 2.7.) a name giuen to our firſt Father, but fitting to vs all, in regard that our making is of earth; yet beſt agreeing to him who as he is earth by creation, ſo he is earth in affection, mind-

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ing only earthly things, as the Apoſtle ſpeaketh: (*Phil.* 3. 19.) And ſuch an one is heere intended. For the word (*Honor*) it is well knowne what it meaneth; and yet in the ignorance of ſome it may happen to be too much reſtrayned: therefore we muſt conceiue thereby generally any eminent eſtate, any ſuch condition, which either for wealth, office, blood, or any outward port is of regard, and eſteeme amongſt men. It is well tranſlated of ſome (*Splendore*) ſo that it ſignifieth any ſuch condition, which doth as it were glitter in mens eyes, which the world approueth off, for worldly reſpectes. Now the word (*continue*) imployeth a poſſibilitie of being in honor: for no man can be ſaide not to *continue in honor*, but he that hath formerly bin in honour: ſo that now this firſt clauſe occaſioneth me to diſcourſe vpon two poyntes: one, that a carnall man, one that hath no taſt of any goodneſſe, may poſſibly thriue and proſper, and grow great heere on earth, the other, that his proſperitie is voyde of perpetuitie.

For

For the firſt of theſe, we haue proofe enough out of the Scriptures. *Dauid* deſcribing a notorious wicked man: yet ſaith he of him, *that his wayes alwayes proſper*: (*Pſal.* 10. 5.) and as it is well tranſlated out of Hebrew, *that his wayes are fenced in*: as though he were many times out of the reach of common miſeries. And the ſame *Dauid* recordes in an other *Pſalme*, how much it troubled him, and what a temptation it was vnto him, to ſee the flouriſhing eſtate of the vngodly: *I fretted* (ſayth he) *at the fooliſh to ſe the proſperitie of the wicked.* (*Pſal.* 7. 3.) And the ſame thing alſo vexed the Prophet *Ieremy*, that he was bold euen to reaſon the caſe with God, how it could ſtand with his Iuſtice ſo to ſuffer it. *Wherefore doth the way of the wicked proſper? and why are all they in wealth that rebelliouſly trauſgreſſe?* (*Iere.* 12. 1) The ſame is excellently deſcribed by *Iob*. *The wicked liue and waxe old, and grow in wealth: their ſeed is eſtabliſhed in their ſight with them, and their generation before their eyes: their houſes are peaceable without feare, and the rod of God is*

not

not vpon them: their bullockes gender, and fayleth not: their cowe calueth, and caſteth not her calfe &c. The Scripture alſo giueth more light vnto this doctrine by examples proouing thus much vnto vs, that euen the children of God, ſuch as feare him, and make conſcience of their wayes, come often farre behind the wicked in outward proſperitie. *Iſaac* the Sonne of promiſe, is carried to the ſlaughter, when *Iſmael* the ſonne of the Bondwoman, ſits quietly at at home: *Iacob* the ioued, is put foorth to keepe ſheepe, and *Eſau* the hated, rides on hunting. If you lonke for *Ioſeph*, you ſhall find him in priſon: *Daniel* in the lyons den: *Eſay* the Miniſter, a poore man: *Sobnah* the Chauncelour, Rich: *Ieremiah*, making Bookes of Lamentations, and wiſhing his *head were full of waters, and his eyes a fountaine of teares*, (*Ier. 9. 1.*) to expreſſe his griefe: when the vngodly, *ſtrech themſelues vpon their beds, and eat the Lambes of the flocke, and the Calues out of the ſolde: and ſing to the ſound of the viol, and drinke wine in Bowles, and put farre away from them the*

euill

euill day. (*Amos.* 6. 3. 4. 5. 6.) Now the reaſon why the Lord taketh this as may ſeeme a ſtrange courſe, is this. Firſt that his children for their ſinnes in this life may not altogether goe vnpuniſhed? and by puniſhment, might be brought to the greater meaſure of humilitie: and that the prophane, hauing at leaſt ſome ſhow of ſome good things, might not altogether go vnrewarded, & ſo might the ſooner fill vp the meaſure of iniquity. Secondly, that it might appeare to be but a ſlaunder, which the Diuell imputed to *Iob*, and in him to all that are the Lords, that they *ſerue the Lord for reward*: (*Iob.* 1. 9) for when they euen in the midſt of the croſſe, ſhall continue in their innocencie, it will then be manifeſt that it is conſcience, and not reward, that keepeth them in obedience. Thirdly, the Lord taketh this courſe, as to take away all colour of excuſe from the vngodly, ſo to aſſure vs, that the Lord doth not as it were make his Bookes of account cleere in this life, but

reſerueth the full and finall account vntill the laſt day of reckning, in which euery thing ſhalbe recompenced to the full, whether it be good or euill. Thus we ſee the truth of this poynt, and the reaſons of it, that a carnall man may haue a full meaſure of outward proſperitie.

The vſe of this doctrine is very excellent: it ſerueth to ſhow the vanitie of a conceipt, that is crept into the hartes of a great many, and which ſo ſtrongly poſſeſſeth them, that it makes them contemne all religious inſtruction, and neglect all reformation whatſoeuer: and it is this. There is many a one (let euery man looke into his owne hart, to ſee whether he be not the man) who being in his conſcience guilty of many ſinnes, which by the miniſtery of the word are publiquely reprooued; as of Ignorance, Contempt of the word & Sacramentes, ſcorning of religion, neglect of the worſhip of God, Saboth breaking, ſwearing wantonnes, oppreſſion, and ſuch like:

yet

yet bleſſeth himſelfe in his hart, and ſets light by the threatninges of Gods vengeance; becauſe for all his hardened courſe of ſinning againſt God, God ſeemeth to bleſſe him, and to proſper him in all things. and therefore he doth often thus commune with his owne hart: I doe indeed heare the Preacher ſpeake much againſt me, and I confeſſe my ſelf to be euen ſuch an one as he nameth: he telleth often of the diſpleaſure & wrath of God againſt ſuch courſes; and how the Lord is an auenger of al ſuch things But yet ſtill (God I him thanke) heere I liue, and haue health & quietnes my hart is at peace, my field beareth as good a crop, my cattle bring as great increaſe, my buſines hath as good ſucceſſe, my ſelfe carry as good credite and opinion with the world as the holieſt of them al: Now, if God were ſo offended with my cariage, as the Preacher would inforce, how could it be that he being the giuer of theſe thinges, would beſtow them vpon me? Is it likely that I ſhould thus

enioy them, if my conuerſation were not pleaſing in his ſight? Would he thus fauour me, vnleſſe he did loue me? ſurely no: And therefore here is my reſolution, they ſhall all talke, and preach, and reprooue, while they will, I will continue one manner of man, ſeeing I ſee the blesſing of God vpon me ſo apparantly: Theſe be the very thoughtes of carnall men, who ſtrengthen their hands to euill, becauſe of outward proſperitie. Now the doctrine taught, is very effectuall to ſhow the idlenes of this fancie. *Dauid* here ſpeaking of a meere worldling, denieth it not but he may be in *honor*. So that a man may proſper outwardly, and yet ſtill be hatefull and abominable before God. *Eſau* a reprobate, a man forſaked of God, and yet the *fatneſſe of the earth* was as well his portion as holy *Iacobs*. (*Gen.* 27. 39) And when *Abraham* entreated God on the behalfe of *Iſmael*, though the Lord would not yeeld, in regard of tying the promiſed Seed to his generation, yet for outward

thinges

thinges he promiſed *to make him fruitfull, and to multiplie him excedingly.* (*Gen 17. 20.*) The Scripture ſpeaketh of ſome which haue *their portion* only *in this life*, and yet haue no part in heauen, (*Pſa. 17. 14.*) Such an one was the rich Glutton, of whome the text ſayth, that *in his life time he receiued pleaſure*, and was therefore tormented afterwart. (*Luke. 16. 25.*) So that it is but a fond courſe, for any man to promiſe peace to his owne ſoule becauſe of outward thinges: for as *Salomon ſaith, the ſame condition is to the iuſt and to the wicked, to him that ſweareth, & to him that feareth an oath.* (*Eccle. 9. 2*) Let not then any man, being by the powerfull applying of the word conuicted of ſinne, harten himſelfe to continue in it becauſe of Gods forbearance, imagining, *becauſe God holdeth his peace, that he is ſuch an one as himſelfe is:* (*Pſal. 50. 21*) but rather let him feare, leaſt the Lord doe but fatte him vp againſt the day of ſlaughter, ſuffering him to run on till he haue filled vp the full meaſure of iniquity

quity, that he may then receiue the full measure of destruction. And so much of the first poynt.

The second poynt of the first clause is, this prosperety is voyde of perpetuity (*But, he shall not continue in honor.*) This (*But*) is that which crosseth the hopes of all worldlings, and nippeth their expectations in the head, many the like (*Buts*) we finde in holy Scripture- *The bred of deceit is sweete*, sayth Salomon: *But after, the throte is filled with grauell.* (*Pro.*20 17.) *Reioyce o young man in thy youth, and let thy hart cheere thee in the dayes of thy youth, and walke in the wayes of thy hart, and in the sight of thine eyes*: (*Eccle.* 11. 9.) *But know, that for all these thinges, God will bring thee to iudgement. These thinges hast thou done, and I held my tongue; therefore thou thoughtest that I was like thee:* (*Psal.*50.2.) *But I will reproue thee, and set them in order before thee*: It is the speach of God to the wicked, so *Paul* speaking of those that are opposites to the ministerie of

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he word, giueth them their (*But*) alſo. As Iannes & Iambres *withſtood* Moſes, *ſo doe theſe who reſiſt the truth, men of corrupt minds; reprobats concerning the fayth But they ſhall preuaile no longer.* (*2. Tim.* 3. 8. *9.*) So the rich man in the Goſpell was met withall; he promiſed his ſoule great matters: but the Lord ſaid vnto him, *O foole, this night they ſhall fetch thy ſoule from thee.* (*Luk* 12. 20) So that this word (*But*) prooueth many times to be as gale & wormewood; it doth ſo come athwart the purpoſes of the vngodly.

He ſhall not continue in honor, ſayth the text: the word is properly, *he ſhall not tary all night in honor*: and thereupon becauſe it is *Adam* in the Hebrew, ſome and the ſame learned, haue vſed this place to prooue that *Adam* fel the ſame day in which he was created. But howſoeuer that be, the holy ghoſt his meaning is, to note out a very ſhort continuance. We are wont to deſcribe a ſhort abode, by lodging in an Inne, where a man ſeldome ſtayeth in his trauel aboue

one night. Now the countiuance of the carnall man in his honor and prosperitie shalbe far lesse, the time shalbe a degree shorter, the truth hereof is brought to passe by two meanes: For either his prosperitie continueth not to him, or els he continueth not to his prosperitie. Touching the first, *Iob* sayth, that the wicked man though he haue gotten much, and racked heapes together, yet many times, *his eyes see the distruction.* (*Iob. 21.20*) and to effect this, the Lord hath set euen an host of enemies against all worldly things whatsoeuer. He that is rich in money is in danger of theeues he that abounds in houshold stuffe is in hazarde of fire: hast thou much golde? the rust doth venime thee: is thine apparrell gay? the moth is thine enemie: Hast thou much Cattle? thou feares rottennes: In Marchandize Pirates feare thee: In Husbandrie blasting hindreth thee. All these and many more meanes then these, the Lord hath to take prosperitie from the vngodly, adde, that

ſometime the plague lighteth vpon him which *Dauid* praied for vpon his enemies: *The extortioner and vſurer catch al that he hath,* (*Pſal.109. 11.*) the Lord can make him when he *ſoweth much, to bring in but little:* and to put vp his *wealth in a broken bagge.* (*Hag.1.6*) So that he ſhall conſume *like the fat of Lambes,* (*Pſal.37. 20*) and grow poore & waſte in his outward eſtate, to the vexing of his hart he knoweth not how. And all this many times, in leſſe ſpace then the wealth was gathered. The Tree which was many yeeres in growing, is burnt to aſhes in a ſhort ſpace: & the famous temple of *Ieruſalem*, that was ſixe & fourtie yeeres in building, was ſcarſe ſo many howers in burning. The wealth of many yeeres getting, is many times brought to nothing in an inſtant. It is like to an heape of chaffe, which though it be a while layde vp together vpon an heape, yet vpon a ſodaine commeth a blaſt of winde and ſcattereth it to and fro from the face of the earth, ſo that it

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is vnpossible euer to bring it backe a gaine to the former condition: so is that verified vpon the man of earth which the Scripture saith: *He hath deuowred substance, and he shall vomit it; for God shall draw it out of his belly: the increase of his house shall goe away, it shall flow away in the day of Gods wrath: there shall none of his neate be left: therefore none shall hope for his goodes.* (*Iob.20.15.21.28*) as the Lord doth often thus deale with the wicked worldling in his owne person, so though he suffer happely the owner himselfe to enioy that he hath, yet hee curseth it to his posteritie. *God layeth vp the sorrow of the father for his children:* (*Iob 21.19*) and, *If his children be in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread,* (*Iob 27.14*) *He begetteth a Sonne,* (sayth *Salomon*) *& in his hand is nothing:* (*Eccle.5.13.*) one that commeth to beggerie for all the great wealth of his predecessor. This is the euill which the Preacher saw vnder the Sunne, *A man*

to whome God hath giuen riches, and treaſures, & honor, and he wanteth nothing for his ſoule of all that it deſireth; but God giueth him not power to eate thereof, but a ſtrange man ſhall eate it vp. (*Eccle.* 6.2) It is that which in this *Pſalme* is caled, *leauing of riches for others*: It is that wherewith the Lord twitted the Rich man: *Whoſe ſhall theſe thinges be which thou haſt prouided?* (*Luke.* 12.20) Thus the Lord when he is ſo pleaſed, can and doth take away proſperitie from the wicked. Now put the caſe it continue with him ſo long as he continueth, yet at laſt the Lord taketh him from it, ſo he tooke the *Rich Man* from his wealth, *Haman* from his honor, *Belſhazzar* from his Empire, *Nabal* from his aboundance, *Herod* from his ſtate, the *Glutton* from his belly-cheare, (*Luk.* 12. *Eſt* 7. *Dan.* 9. 1. *Sam.* 25. *Act.* 12. *Luk.* 16.) Indeed ſayth *Dauid*, *I haue ſeene the wicked ſtrong, and ſpreding himſelfe like a greene Bay tree: yet he paſſed away, and loe he was gone: I ſought him, but he could not bee found.*

ſecond. (*Pſal.* 37.39) And *Zophar* in the booke of *Iob*: *The reioycing of the wicked is ſhort, and the ioy of the Hipocrites is but a moment, Though his excellencie mount vp to the heauens, and his Head reach vnto the cloudes; yet he ſhall periſh for euer like his dung, ſo that they which haue ſeene him, ſhall ſay, where is he? He ſhall flee away as a dreame, and they ſhall not finde him, and ſhall paſſe away as a viſion of the night: ſo that the eye which had ſeene him ſhal doe ſo no more. This is the portion of the wicked man, and the heritage that he ſhal haue from God for his workes.* (*Iob.* 20. 5 6.7.8.9.29.)

The vſe of this doctrine is twofolde: the firſt is taught by *Dauid*: *Be not vaine If riches increaſe, ſet not your hart thereon,* (*Pſal.* 62.10) It is further vrged by *Salomon. Wilt thou caſt thine eyes vpon it which is nothing? for Riches taketh her to her winges as an Eagle, and flyeth into the heauen,* (*Pro.* 23.5) The Apoſtle *Paul* alſo vrgeth the ſame thing: *Charge them that are rich in this world, that they truſt*

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not in vncertaine riches. (1 *Tim.* 6. 17) It is but folly for a man to truſt to that of which there is no aſſurance. All is but *Ionah* his Gourd, *which came vp in a night, and perished in a night,* (*Iona.* 4. 10) Rather we are to remember that one needfull thing, whereof if we be once poſſeſſed, we can neuer after be depriued. (*Luc.* 10. 42)

A ſecond vſe is taught in this *Pſalm*, *Be not afeard*: let it neuer diſquiet thee when one is made rich, and when *the glory of his houſe is increaſed*: *For he ſhall take nothing away when he dyeth*, But more at large in an other *Pſalme*, *fret not thy ſelfe becauſe of the wicked man, neither be enuious for the euill doers: for they ſhall ſoone be cut downe as the graſſe, and ſhall wither like the greene hearbe.* And afterwards: *Yet a little while and the wicked ſhall not appeare: and thou ſhalt looke after his place, and he ſhall not be found: his day is comming,* (*Pſal.* 37. 1. 2 10 11) ſo that the vſe is, to poſſeſſe our ſoules with patience, notwithſtanding the gal

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lantnes and iollitie of the vngodly: for he hath but his time, like a great Thiſtle that ſtarts vp on the Sommer, and at the comming of winter is hidden in the earth: or as a Counter, which by the Marchant is put for an hundred pound but anone is throwne into the bagge, and is no better then thoſe that ſtood but for an halfe penney, and thus much for the firſt croſſe: The earthly man ſhal not be that he wiſhed to be.

Now followeth the ſecond: He ſhal be that he neuer looked to bee. *He is like the beaſtes that die*, this clauſe is to be applyed cheifly vnto the end and death of the earthly man: in which, *hee shalbe like vnto the beaſtes that die:* or, as it is more properly, *Hee shalbe like to the beaſtes dying*, of the murraine, and ſo become Caryon, and are good for nothing, Now for the opening hereof, we are to vnderſtand that the earthly minded man is in his death *like vnto beaſtes*, ſo dying, in foure thinges eſpecially.

The firſt is, in that he dieth vnwilling

lingly: So it is with the beaſt. It is in the nature of euery thing, to deſire the preſeruation of it ſelfe, and to abhor the contrary. Herevpon in the vnreaſonable creature there is a kind of ſtrugling and reluctation, and wraſtling with death; ſo that it doth not by violence yeeld thereunto. So it is with the vngodly, with the man that mindeth onely earthly thinges. His death (I know) may bee peaceable in ſhew (the naturall ſtrength being ſpent by a long ſicknes) And in ſpeach he may pretend a willingnes to depart, but it is impoſſible that it ſhould be with conſent of the hart. *For what hope hath the hypocryte when he hath heapped vp riches, if God take away his ſoule?* (*Iob.27.8.*) ſaith the Scripture. And, *When a wicked man dieth, his hope periſheth* ſaith *Salomon.* (*Pro.11.7*) So that becauſe he cannot with any comfort, aſſure himſelfe of entrance into reſt, therefore he cannot but be moſt vnwilling to depart. For who will be willing to part from a preſent ſetlednes, for

a matter of vncertaintie? Who would not rather ſtay here to inioy that which he is well acquainted with, then to looſe his life for the hazard of he knoweth not what? True it is, Gods children *long to be diſſolued:* (*Phil.* 1.23.) And, *I am now ready to be offred, and the time of my departing is at hand*, ſayth *Paul*, (2. *Tim.* 4. 6.) in a reioycing manner. But to the wicked it is not ſo: Death to them, is called, *the King of feare:* (*Iob.* 18.24) and the ſlymie valley is a place of terror to their conceipt: therefore, *They ſhal fetch thy ſoule from thee*, (*Luke.* 12. 20) ſayth God to the rich man. As who ſhould ſay, thou art I know loth to depart: but they ſhall fetch it away from thee: they ſhall take it by violence.

The ſecond particular wherein this earthly man, *is like to the dying beaſtes*, is this, the Carcas of the Beaſt ſo dying, cannot chooſe but be noyſome & vnſauerie: the ſmell is offenſiue vnto euery one that paſſeth by, and the ſight vnpleaſing: So is the dying Worldling in

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Gods ſight. *Pretious in the ſight of the Lord is the death of his ſaintes*, ſayth *Dauid* (*Pſal.* 116.15) And no marnaile. Their *bodyes are the Temples of the holy Ghoſt*, (1. *Cor.* 6.19.) Their ſoules are, *Holy and vnblameable, and without fault*, (by the blood of Chriſt) *in Gods ſight*, (*Col.* 1.22) Their death therefore muſt needes be a ſacrifice of a ſweet ſmelling ſauour vnto God. As for the vngodly, it is not ſo with them: their bodyes are cages of vncleanes, their *Throates open ſepulchers:* (*Pſal.* 5.9) their *Members weapons of vnrighteouſnes, and ſeruantes to vncleaneſſe*, (*Rom.* 6.13.19.) in their ſoules their dwelleth *the Prince that ruleth in the ayre; euen the ſpirit that now worketh in the children of diſobedience.* (*Ephe.* 2.2.) How muſt they not needes be noyſome in the eyes of God; yea moſt loathſome & abhominable? he wil ſurely ſay vnto them, *Depart from me I know you not.*

The third degree of likeneſſe betwixt the dying Beaſt and the dying Worldling is this. The body of the Beaſt, whome

ſuch a diſeaſe hath quelled, becommeth a pray to the Foules of the ayre, and is torne in peeces by other beaſtes. *Where the dead Carkas is, thither the Eagles reſort*, ſayth our Sauiour. (*Math.* 24.28.) It fareth ſo with the Worldling. For, as his goodes ill gotten, come many times (through the iuſt iudgement of God) to be a pray to other, to be the ſpoyle of ſtrangers: ſo his ſoule is ſeazed vpon by the damned ſpirits, and is preſently arraigned before the Iudgement ſeate of God, and is thence diſmiſſed into it owne place: where it is kept *In Chaines vnder darkeneſſe, vnto the iudgement of the great day.* (*Heb.* 9.27. *Act.* 1.25 *Iude.* 6.)

The fourth and laſt poynt of likeneſſe is this. there is no regard had of the death of a bruit Beaſt, the remembrance is ſoon gone: The owner happily may bewayle the loſſe, it being ſome deminution of his ſubſtance; but otherwiſe it is a matter that the world paſſeth by, and taketh no notiſe of: So is the death of the carnall Worldling. There may perhaps be ſom

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ſorrow among his owne people, who receiued ſome outward benefite by his meanes, and with them his memorie may continue: But elſe there is no miſſe. The Church of God hath no occaſion to lament his loſſe, in regard that it hath loſt a comfortable member. No man will open his mouth to ſay of him, *Alas hee is now gone, who if he had ſtill liued, ſuch was his zeale, his godly wiſedome, and good carriage, that he might much haue furthered Gods glory*. But men let him goe with ſome ſuch phraſe; *What, is ſuch an one gone?* and their is an ende. Some other Worldling perhaps, of the ſame humor, of the ſame fleſhly diſpoſition, who hath beene fellow with him in the ſame carnall courſes, may chaunce to ſay as the old Prophet ſayd ouer the Prophet of God when he buried him: *Alas my brother, my old friend, ſuch an one is gon, one with whom I haue ioyfully conuerſed many a time, whome I haue bin acquainted with ſo many yeeres. &c.* (*1. King. 13. 30.*) Heere is all, But Gods Church findes not it ſelfe maymed

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in regard of the holy Communion of Saintes. And thus by degrees his memory ſoone dyeth, according to the ſaying of *Salomon*: *The memoriall of the iuſt ſhall be bleſſed: but the name of the wicked ſhall rotte.* (*Pro.*10.7.) *His remembrance ſhall periſh from the earth, and hee ſhall haue no name in the ſtreete,* (*Iob.*18.17)

And ſo much for the opening of this text.

Now for preuenting of all ſuſpitious miſconſtruings, I muſt needes adde thus much. If any man ſhall Spider-like turne the ſweete taſte of a wel ment ſpeach and exhortation into poyſon, and imagin it to be an inuectiue againſt ſome particular, he ſhall therein wrong both mee, and himſelfe. Me, in vncharitable miſtaking mee: Himſelfe, becauſe he ſhall by that meanes be hindred from making that good vſe of the doctrine taught, as is required. If you demaund of me therefore, Whom I meane by this *Man*, of whom I haue diſcourſed hitherto? I ſay vnto thee (whoſoeuer thou art, that makeſt

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that queſtion) Thou art the man, if ſo be thou be ſuch an one as is in this *Pſalme* deſcribed; which truſteth in thy goodes &c.

My Sermon hitherto hath beene as a Parrable; in which, though one ſingular man hath beene named, yet one in ſpeciall hath not beene ment. I will make therefore the morall and meaning to be the ſame that our Sauiour Chriſt made to the Rich man. In the end, to ſhew his true intent, he added this. *So is he that gathereth riches to himſelfe, and is not rich in God,* (*Luc 18. 21.*) The ſame is the man intended in this doctrine: But as for aymıng at any one in particular, my conſcience is free in the ſight of God.

You will ſuſpect I ſhould ſpeake touching him whoſe death hath cauſed this daies meeting: but of him I haue not to ſay. It hath not been my manner vpon theſe occſions to ſay much. And howſoeuer ſome may happily deſire funeral Sermons, as a matter of Complement, to grace and ſet

foorth such an action: yet the true vse is, and ought to be, to instruct the liuing, & not to make discourses vpon the dead. And al these circomstaunces at Burialles, they are as *Augustine* speaketh, *Solatia viuorum, & non subsidia mortuorum:* Comfortes to those that are aliue, and no whit behoofull to the deceased.

For him that is gone, hee was a man that liued long and many yeeres, in this Countrey, and his whole course and cariage is so well knowne, that my report can adde nothing: & therefore I will in silence leauc him to him, to whom he *standes or falles:* (*Rom.14.24.*) who hath also ere this, disposed of him, as to him in his wisedome hath seemed good.

FINIS.

A PRAYER.

O Moſt mercifull father, we poore and miſerable ſinners, beſeeche thee of thy fatherly goodnes that in all our actions and medetations, we may ſet foorth thy honor and glory, let our conuerſation bee ſuch, that many beholding our good workes may glorifie thee our heauenly Father, and graunt that whereas heretofore our hartes haue beene ſet one earth and earthly thinges, that now euer hereafter they may be ſet on heauen & heauenly thinges, and that we may not be ſo carnally minded, to thinke this world to be a continual habitation, but that we haue a place of reſt in thy moſt heauenly kingdome appoynted for vs, being heere but as pilgrimes & ſtrangers, further o Lord ſeeing thou haſt made man lik to thy ſelfe in perfect knowledge and righteousnes, graunt that we may not make our ſelues to looſe that great honor, and to be (*like the Beaſtes that die*) but that all our ſtudie

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in this world may be ſo to liue there-
in, that in the end we may reape eternall
glory, and graunt a blesſing vnto vs by thy
holy ſpirit, or the heauenly food of our
ſouls which neuer periſheth, that it may
be the ſauour of life vnto vs, and
not the ſauour of death vnto death,
and that for Ieſus Chriſt his ſake
our only Lord and Sauiour, to
whom with thee & thy holy
ſpirit be yeelded from vs &
and all creatures all ho-
nor, glory, power,
might, maieſtie, &
dominion, both
now and for
euer, amen,
amen.

FINIS.

Art. 61, 3.